

poured out for the satisfaction of the
drinker of the
libations.

- x. 6, Thou, IND£A? performer of good -
works, hast
suddenly become of augmented vigour,
for the sake
of drinking the libation, and
(maintaining) seniority^a
(among the gods).

7. L&DBA, who art the object of
praises, may
these pervading *Soma* juices enter into
thee: may
they "be propitious for thy (attainment of)
superior
intelligence.

8. The chants (of the *Sama*)* have
magnified
thee, S'ATAKEATU ; the hymns (of the *IRicJi*)
have
magnified thee : may our praises magnify
thee.

9. May INDBA, the unobstructed
protector, enjoy
these manifold (sacrificial) viands, in which all
manly
properties abide.

10. LsfDKAj who art the object of
praises, let not
men do injury to our persons. Thou-
art mighty:
keep off violence.

^a *JyaisMjiyam*, abstract *QfjyaisMlw*, elder, oldest;
but it may,
also, mean hest or chiefest.

* The Scholiast supplies these particulars, the
terms of the
test being simply *siomdh* and *uUM*: the former, lie
says, are the
praises of the singers of the *Sdma* {*Sdmagdna-m*
stoirdni}; the
latter, the hymns of the reciters of the *Bahrrich*

(Balimchdndm
iastrdni). But, of this and other passages where
Sayana inserts
the designation of other *Yedas*,—the *Sdma*- and the
Yaj-itsh,—it
is to be observed, that the accuracy of his additions
involves the
prior existence of those *Fedas*, at least to the hymns
of the *Rich*
in which they are supposed to be alluded to; a
conclusion which
tæjre is reason, to hesitate admitting.